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HISTORICAL DICTIONARY OF

# NIGERIA

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TOYIN FALOLA  
ANN GENOVA

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Toyin Falola  
Ann Genova

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Zikist Movement were imprisoned and often killed by the colonial government. The fall of the Zikist Movement resulted from the collaboration of moderate nationalists and the colonial government.

**ZUNGERU.** A town located on the Kaduna River in **Niger State**. During the colonial period, Zungeru was the administrative capital of the **Protectorate of Northern Nigeria** from 1902 until 1917. Zungeru was chosen by the British for this purpose because it was the northernmost location accessible by **water** transport. In 1917, the colonial government moved the headquarters from Zungeru to **Kaduna**. The town is the birthplace of several of Nigeria's nationalist leaders, including **Nnamdi Azikiwe**. It was also the original site of **Sir Frederick Lugard's** footbridge, constructed in 1904. In 1954, the bridge was relocated to Kaduna Gardens. Today, Zungeru is a relatively quiet town and is home to Niger State Polytechnic.

**ZUNGUR, SA'ADU (1915–1958).** Born in **Bauchi State**, Zungur studied at **Yaba Higher College** in **Lagos** in the 1930s as the first northern student. He was a popular **Hausa** poet and political activist. Zungur worked as a community health inspector and teacher between 1938 and 1948. In the 1940s, he helped form the Zaria Friendly Society. In 1943, he cofounded the **Bauchi General Improvement Union**. He was a key member of the **Northern Elements Progressive Union**, starting in 1954, and gave the **Northern People's Congress (NPC)** its name. He also worked with **Nnamdi Azikiwe** and the **National Council of Nigeria and the Cameroons (NCNC)**. From 1948 to 1950, Zungur served as secretary of the NCNC. He is recognized as having a strong influence on **Alhaji Muhammed Aminu Kano**. Zungur also influenced the general population through his anticolonial and secular poetry. His most famous poem focuses on the return of Nigerian soldiers from fighting in Asia during **World War II**. See also **LITERATURE**.

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## INTRODUCTION

In comparison to other African countries, Nigeria has attracted a great deal of academic interest, particularly in the fields of politics, religion, and economics. Much of Nigeria's popularity comes from its place in world history. The field of Nigerian studies is relatively young and tied to Nigeria's independence, gained in 1960. Scholars at that time promoted the study of Nigeria as part of a broad nationalist project. In addition, because of Nigeria's size and political clout, it has also been of increasing interest as an essential part of Africa (and occasionally world) history.

The literature ranges from thoroughly researched topics to areas in need of further investigation. One of its strength is studies on the era of colonialism in Nigeria. There are several excellent works, particularly those included in the Ibadan History Series published by Longman in the 1960s and 1970s, which provide in-depth analyses of colonial Nigeria. A. E. Afigbo, *The Warrant Chiefs* (London: Longman, 1972); Murray Last, *The Sokoto Caliphate* (London: Longman, 1967); and J. F. Ade Ajayi, *Chris-*

*tian Missions in Nigeria, 1841–1891* (London: Longman, 1965) are among the most frequently referenced titles in this series. Other notable works are Lisa A. Lindsay, *Working with Gender: Wage Labor and Social Changes in Southwestern Nigeria* (Portsmouth, N.H.: Heinemann, 2003) and G. O. Olusanya, *The Second World War and Politics in Nigeria 1939–1953* (Lagos: University of Lagos/Evans Brothers, 1973).

Another strong area of research is the anticolonial, nationalist movements that developed after World War II. Valuable works are Paul E. Lovejoy and J. S. Hogendorn, "Revolutionary Mahdism and Resistance to Colonial Rule in the Sokoto Caliphate, 1905–6," *Journal of African History* 31, no. 2 (1990): 217–244; and Susan M. Martin, *Palm Oil and Protest: An Economic History of the Ngwa Region, South-Eastern Nigeria, 1800–1980* (Cambridge: Cambridge University Press, 1988). There are several fine publications on the role of women during this vibrant moment in Nigeria's history. They include Nina Emma Mba, *Nigerian Women Mobilized: Women's Political Activity in Southern Nigeria, 1900–1965* (Berkeley, Calif.: Institute of International Studies, 1982) and Cheryl Johnson, "Grassroots Organizing: Women in Anticolonial Activity in Southwestern Nigeria," *African Studies Review* 25, nos. 2/3 (June–September 1982): 137–157. Several works on nationalism also focus on the formation of political parties and regional alliances for Nigeria's first-ever round of general elections. Indeed, several scholars have identified this messy process as the start of Nigeria's struggle with ethnic- and region-based politics. Notable works on this subject include J. S. Coleman, *Nigeria: Background to Nationalism* (Berkeley: University of California Press, 1963) and Toyin Falola and Ann Genova, eds. *Yoruba Identity and Power Politics* (Rochester, N.Y.: University of Rochester Press, 2006).

Within the past 20 years, religious tension and the Niger Delta Conflict have attracted scholarly attention, but they need further analysis. Both pose an immediate threat to Nigeria's social, political, and economic fabric because they are complicated and difficult to resolve. In both cases, spontaneous riots and premeditated acts of violence have destroyed valuable property, communities, and infrastructure as well as tarnishing Nigeria's international reputation and posing serious challenges to Nigeria's development and democracy. Several works provide historical context, illuminate each side's arguments, and provide possible solutions. In the case of religious tension between Christians and Muslims, Toyin Falola, *Violence in Nigeria* (Rochester, N.Y.: University of Rochester Press, 1998); Carina Tertsakian, "Political Shari'a?" *Human Rights and Islamic Law in Nigeria* 16, no. 9A



(New York: Human Rights Watch, September 2004); and Matthews Ojo, *The End-Time Army: Charismatic Movements in Modern Nigeria*. (Trenton, N.J.: Africa World Press, 2006) are important works. The best works on crisis in the Niger Delta are Jędrzej George Frynas, *Oil in Nigeria: Conflict and Litigation between Oil Companies and Village Communities* (Berlin: Lit Verlag, 2000); Sarah Ahmad Khan, *Nigeria: The Political Economy of Oil* (Oxford: Oxford University Press, 1994); Bronwen Manby, *The Price of Oil: Corporate Responsibility and Human Rights Violations in Nigeria's Oil Producing Communities* (New York: Human Rights Watch, 1999); and Kenneth Omeje, *High Stakes and Stakeholders: Oil Conflict and Security in Nigeria* (Burlington, Vt.: Ashgate Publishing Publishing, 2005). New research on these topics has become difficult in the face of escalating violence and political oppression.

Generally, the literature on Nigeria unfortunately lacks thorough works on cultural practices and daily life after the 1970s. There are several excellent studies on Yoruba music, which has been popular with Nigerian adults and Western consumers, including Christopher Alan Waterman, *Juju: A Social History and Ethnography of an African Popular Music* (Chicago: University of Chicago Press, 1990) and Tejumola Olaniyan, *Arrest the Music! Fela and His Rebel Art and Politics* (Bloomington: Indiana University Press, 2004), but not on hip-hop, which young Nigerians listen to almost exclusively. The same can be said for other aspects of Nigerian popular culture, such as Nigeria's booming film industry, literature, cuisine, and family dynamics. However, several scholars have made a good start with regard to literature, including Norman Whitsitt, "Islamic-Hausa Feminism and Kano Market Literature: Qur'anic Reinterpretation of the Novels of Balaraba Yakubu," *Research in African Literature* 33, no. 2 (Summer 2002): 119–36 and Karin Barber, "Popular Reactions to the Petro-Naira," in *Readings in African Popular Culture*, edited by Karin Barber, 91–99 (Bloomington: Indiana University Press, 1997).

For scholars and students interested in doing research on Nigeria, there are several good libraries and archives in and outside of Nigeria. In the United States, the New York Public Library and the Center for Research Libraries in Chicago have extensive collections of out-of-print books, government publications, newspapers, and journals from Nigeria. The G.I. Jones Photographic Archive of Southeastern Nigerian Art and Culture (at Southern Illinois University) holds photos taken by the late scholar during his research trips in the 1930s. The Museum of African Art in Washington, D.C., boasts an extensive collection of art and artifacts from Nigeria. In

Great Britain, the best places to find archival material on Nigeria are the National Archives, which houses documentation on almost all aspects and time periods of Nigeria; and the Rhodes House Library of Oxford University. For materials covering Nigeria's early history, art, and archeology, the British Library and British Museum are excellent places to start.

For those traveling to Nigeria, the Nigerian nationalist scholar J. F. A. Ajayi has opened his private collection for use in Ibadan. All of Nigeria's major university libraries have books and journals devoted to Nigerian studies. The Nigerian Institute for International Affairs and the Nigerian Institute of Social and Economic Research provide researchers with locally published newspapers, journals, books, and unpublished conference papers. For archival research, Nigeria has three branches of its National Archives—Ibadan, Enugu, and Kaduna—that house primarily colonial era documents and some postindependence materials such as newspapers. The Ibadan branch houses most of the general colonial records in addition to local colonial materials; Enugu's and Kaduna's holdings include primarily regional documents. Umuahia is home to the National War Museum, which displays relics from the civil war and the short-lived Republic of Biafra. In its library are Biafran newspapers and pamphlets as well as international pro-Biafran propaganda. One of the most impressive research libraries in Nigeria is the Arewa House, the former residence of Sir Ahmadu Bello, maintained by Ahmadu Bello University, in Zaria. This research center holds rare Arabic manuscripts and colonial era documents. Almost every major town in Nigeria has a museum that may cover early history, culture, and ecology. However, visitors may find the collections incomplete, with most of the artifacts on loan to European museums and limited information available.

The Internet resources available on Nigeria are constantly expanding. The most reliable websites are the online editions of daily newspapers from Nigeria. *This Day* ([www.thisdayonline.com](http://www.thisdayonline.com)) and *The Guardian* (<http://www.nguardiannews.com>) are the most popular and informative. In addition, several comprehensive websites offer news, weather, online chatting, and basic information about Nigeria. They include Nigeriaworld (<http://nigeria.world.com>), E-Nigeria (<http://www.e-nigeria.net>), and Online Nigeria (<http://onlinenigeria.com>). On the subject of Nigerian art, the Metropolitan Museum of Art ([http://www.metmuseum.org/toah/hi/te\\_index.asp?i=3](http://www.metmuseum.org/toah/hi/te_index.asp?i=3)) posts articles about its precolonial collections. The Sacred Groves of Osogbo art movement maintains a website with pictures from its collection. (<http://www.geocities.com/adunni1/sg.html>). For information on health and illness, USAID ([http://www.usaid.gov/our\\_work/global\\_health/aids/](http://www.usaid.gov/our_work/global_health/aids/))



Countries/africa/nigeria.html) and the World Health Organization (<http://www.who.int/countries/nga/en/>) provide up-to-date statistics and information about government and nongovernment improvement programs.

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